

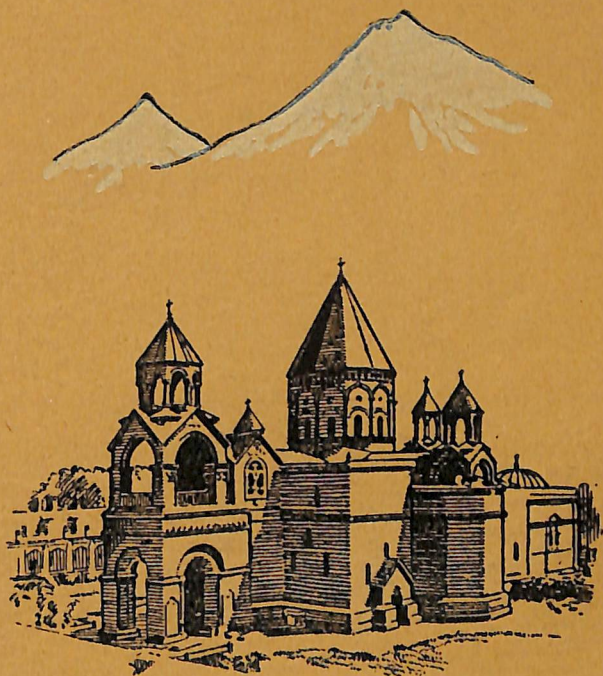
# ARARAT.

A SEARCHLIGHT ON ARMENIA.

Vol. II. No. 15. London : SEPT., 1914.

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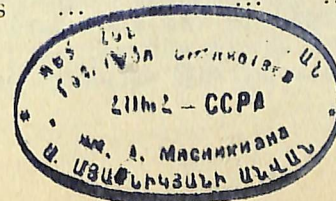
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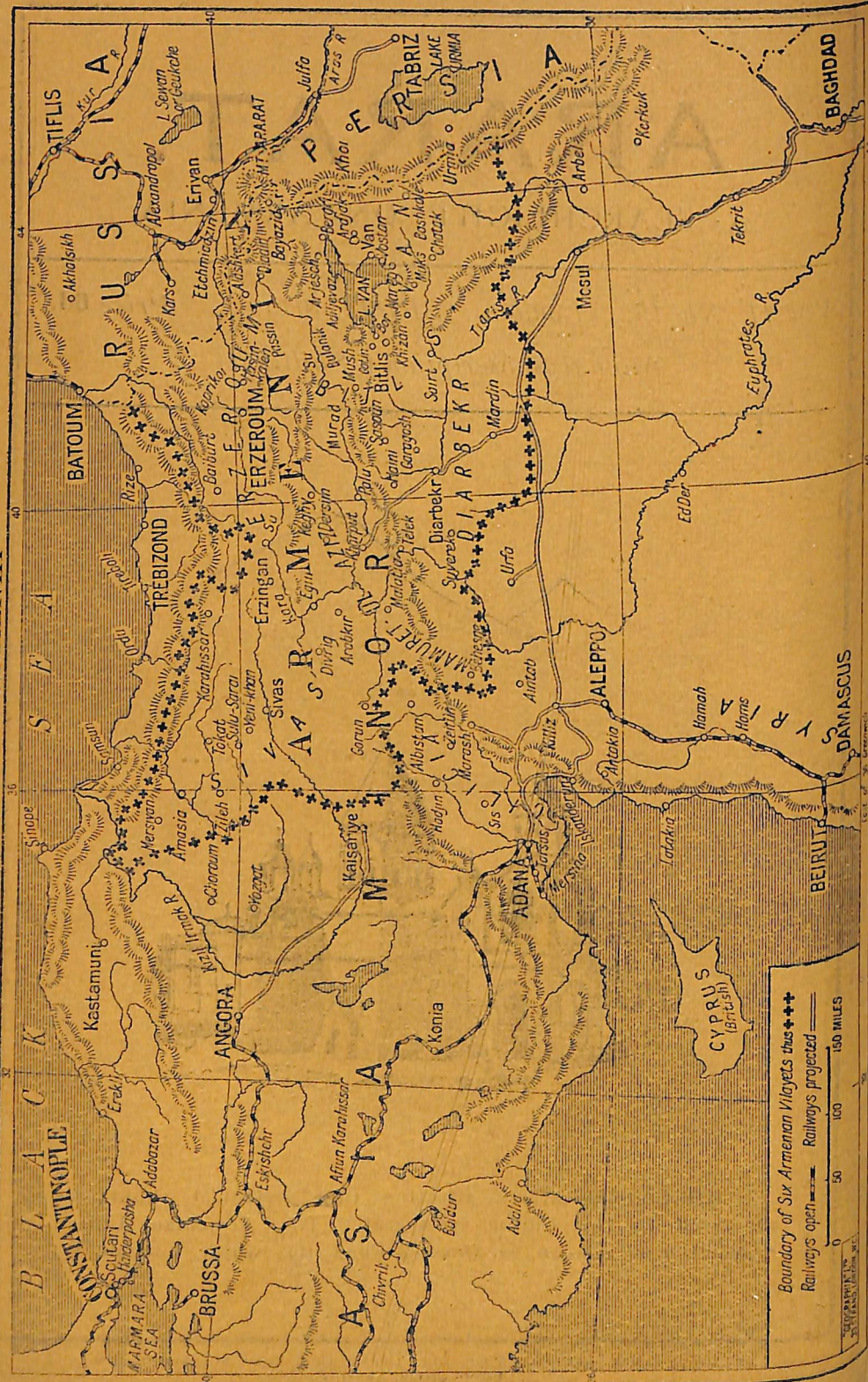
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TURKISH ARMENIA





## Current Notes.

During the last month our attention has been rivetted on Turkey in her display of neurotic contortions, as to the part she should take in the great struggle that is now going on in Europe. To remain neutral and idle, and so to play the correct part, would be foreign to a neurotic nature. The blandishments of Germany are just of the right sort to turn her head, and to give her a false idea of her own importance; and when once she has been so possessed, level-headed people watch in their amazement the gyrations of the dancing dervishes of politics, knowing full well what the final outcome will be. We have had in rapid succession the purchase of the Goeben and the Breslau—to which, by the way, rumours still assign their German crews; and this meant a threat to Russia in the Black Sea and to Greece in the *Ægean*. Then there is the mobilisation and the massing of troops, with which we have dealt elsewhere—a threat to Great Britain and to Russia. Then again came the theatrical stroke of policy aimed at all the Powers of Europe—the abolition of the Capitulations. And lastly, as we go to press, we get the report that the Dardanelles are closed to all shipping. *Quem Deus vult perdere prius dementat*. Arrogance never conquered yet, and when arrogance is combined with all the other vices of human nature, the end is quick and certain; and we may take the rejoicings, on the abolition of the Capitulations, which heralded the “independence” of Turkey, as her funeral dirge. October 1st is the date fixed for the commencement of this “independence.” We have not yet had the views of the Powers, except the firm attitude of the United States, but we shall wait and see.

Turkey at her best was an impossible state to deal with, except with a certain amount of coercion; but in her intoxicated condition it is a sheer waste of time to parley with her. So far as the Armenian reforms are concerned, her shameless repudiation of all promises stands out in all its nakedness for the world to see and note. Of the two Inspectors-General, M. Westenenk never so much as left Constantinople for the scene of operations. Colonel Hoff, who was induced to leave for Van, to work out a scheme shorn of all the essential principles which would have benefited Armenians, was recalled by the Turkish authorities the moment they felt the Powers were too pre-occupied to trouble about Armenia. Colonel Hoff left Van on August 18th via Birlis on his return journey. His suite took the route via Erzeroum. Such is the end of the Armenian Reform scheme, a rebuff to the Powers—or, we should say, the last of many rebuffs, so far as this question is concerned. Perhaps to the Armenians, the majority of whom had no faith in the scheme, it is a relief. Retributive justice may have been long in coming, but its advent is sure; and that the present Titanic struggle will leave the future of the Armenian Question unaffected, we do not believe.



In our last issue we referred to Armenians serving in the forces of the Triple Entente. That the entire sympathy of the nation is on the side of those who are championing the cause of the rights of the weaker and smaller nations must be obvious to any one who knows the inner history of Armenia. Apart from the single instance we gave of an officer serving in the British Expeditionary Force, we have knowledge of others who have taken their place in the ranks of various regiments, in order to make themselves efficient and to take their turn in the fighting line when called upon to do so. The battalion of *Tirailleurs*, formed in London from among foreign residents, has Armenians in its ranks, sturdy, able-bodied youths who have sought refuge on these shores in the general flight from Belgium. In this battalion was Lieut. G. Melick, a French officer, an Armenian from Cyprus, who had fought in two campaigns, and who was assisting to drill the men.

Then again, we hear from India that the Armenian community in Calcutta, which numbers about 2,000 persons, some of them descended from the earliest settlers, of a period even prior to the advent of the English in India, have expressed to General May, commanding the forces, their desire to participate in the special measures of defence now being organised. The suggestion made was either that they should provide and man a river patrol boat in connection with the Port Defence, or that they should organise a detachment auxiliary to the Light Horse. The proposal is now under the consideration of the military authorities. It appears likely that the latter of the two expedients mentioned will be regarded with the greater favour. The organisers of the scheme are hopeful of providing a loyal force, 200 strong.

If we turn to France, we find the first contingent of 150 Armenian volunteers for the French army leaving Paris on August 22nd for the front, in company with contingents from other nationalities. Nearly all these young volunteers were students, and hailed originally from the Armenian provinces. Before their departure, M. Archag Tchobanian, the well-known Armenian writer, addressed them in an enthusiastic speech, and urged them to fight bravely for France, which was equivalent to fighting for right, for civilisation, for liberty against the Attila of the twentieth century, who had done his best to prop up Abdul Hamid, the Great Assassin. The Armenian vicar of Paris also addressed the contingent in French, and encouraged them to uphold their valour for a just cause. When the train was steaming out of the station, a large crowd of Frenchmen bid them God-speed with the cry of "Vive l'Arménie!"

Another contingent of thirty Armenians have left Marseilles for Avignon to undergo a course of training before being sent to the front. These young men are either deserters who have fled from the Turkish mobilisation, or emigrants returning from the United States. One young man, questioned as to the cause of his desertion from Turkish service, declared that he could not sacrifice his life in defence of a country which had embittered the soul of every Armenian subject. Here in liberty-loving France, he would willingly sacrifice his life and all in its defence. Should this meet the eye of a Turk, let him ponder seriously over this speech, which typifies the state of feeling of every Armenian.

Finally, there is Russia, where the war has aroused universal enthusiasm among all races and classes. In the Caucasus there are over a million and a half of Armenians, and they have vied with Russians and Georgians in their demonstrations, all fraternising and even embracing each other in the streets. It was at Tiflis that the Armenians showed the impressiveness of their enthusiasm. On the morning of August 9th, a solemn service was held in the Armenian cathedral, and prayers were offered up for the success of the arms of the great Russian fatherland, the liberator of Eastern Christians from the yoke of the Moslem. After the service, a procession of close on 80,000 Armenians of Tiflis, headed by the officiating Archbishop, in his full robes, bearing a cross and his crozier, and followed by the clergy and choir, proceeded to the vice-regal palace to acclaim the loyalty of the Armenians and their readiness to fight against the enemies of Russia. This soul-stirring demonstration brought Count Vorontsoff-Daschkoff, the Viceroy, to the balcony, when he thanked the Armenians of Russia, and promised to transmit to the Czar the sentiments of deep loyalty and gratitude which were expressed by the demonstration.

Tens of thousands of Armenian soldiers are now serving in the Russian army against Germans and Austrians; and the Armenians of Tiflis have raised the necessary funds for the relief of the families of soldiers who are in the front.

In our last issue we announced that the Armenian United Association had decided to collect subscriptions from the Armenian colony of London towards the relief of distress caused by the war. Though several members of the colony had already sent their contributions direct to the Prince of Wales' Fund before the Association's circular was issued, it is a pleasure to record here the extremely satisfactory response that has been made to our appeal. Already the substantial



sum of £268 5s. 0d. has been received, and more contributions are expected. At a meeting of the General Council of the Association it was decided that £250 of this sum should be remitted at once to the Prince of Wales' National Fund as a first instalment from the Armenian United Association of London. We shall publish a full list of subscribers next month.

Our fellow countrymen in Manchester have acted separately, and have already contributed the sum of £451 10s. to the National Relief Fund. In forwarding this sum through the Lord Mayor, the community express their sorrow for the loss of the British officers, soldiers and sailors who have sacrificed their lives; and they fervently hope that the British forces with the Allied armies on land and sea will have a decisive victory over the enemy, and thus liberate true civilisation from the grip of despotic militarism.

On Sunday, September 27th, at the Orphanage Chapel, Randolph Gardens, Maida Vale, High Mass was celebrated by His Grace Papken Gulesserian, the Armenian Bishop of Angora, who is on a visit to London. The opportunity was taken for a special service of intercession for the success of the British arms; and the Bishop, in an eloquent sermon, paid a fitting tribute to the British nation for their ever-ready support of humanity's good.

The war has brought with it its tale of misery and destitution to other than combatant nations, and Armenians, who were flying from the persecutions of their fatherland to pastures new, where they might devote their energies to a life of decent citizenship, have found themselves stranded in many a place when the war broke out, notably at Liverpool, the port of embarkation for the United States. The General Secretary of "The Emigrants' Protection Society," Mr. James Steel, thus wrote to us:—

"I respectfully desire to bring to your notice the very serious condition of Armenians in this city. We have on hand forty-two destitute emigrants. When they came to us last week, many of them had been without food for several days, and they were in a deplorable state. In addition to this, they are nearly all suffering from eye disease. The demands upon us by Armenians have been so great that we are urgently in need of funds. We can do no more than supply them with food for to-day and to-morrow. Recently we spent in food, lodgings and doctors more than £200 on forty-five destitute Armenian emigrants. Now we shall be helpless without the aid of the charitable. May I venture to ask you, if it is in your power to help us, to cope with our difficulties, and the troubles of your countrymen. . . . I have only to add that all our work is honorary."

In answer to this appeal, the sum of £40 was at once collected from some members of our Association and forwarded for the necessary relief. It was thus acknowledged by Mr. Steel:—

"We have to acknowledge receipt of your cheque for £40 to help the destitute Armenians, and beg to thank yourself and friends who have subscribed. Our President (Sir William Bowring, Bart.), who has been a frequent and generous donor, has given £10, and another English gentleman, much interested in the welfare of the Armenian emigrants, has given a like sum, to help to tide us over our present difficulty. . . . We must all try to do our best for each other, and trust that good will be the end of it all. We are busy communicating with the friends and relations of the emigrants."

Last November, at our social gathering, we were privileged to hear Dr. G. C. Raynolds, of the American Mission at Van, speak of the journey he was making through Europe and America for the purpose of collecting funds for adding a College Department to the already existing school of his Mission. Dr. Raynolds' speech, as well as reference to his work, which has mainly benefited Armenians, will be found in our issue of that month. We have pleasure now in quoting the following extract from a letter received from Dr. Raynolds by one of his former Van friends, which, we have no doubt, will also be of interest to our readers as showing how his unselfish task is proceeding:—

"I am very much pleased with the condition and appearance of the Armenians here in California. They are industrious, economical and sober, and almost without exception are prosperous. I have been most enthusiastically received by all classes. At the banquet, I spoke of the cordial relations existing in Van between the Protestants and non-Protestants, and this seemed to make a very good impression. There are a great many people from Bitlis and Harpoot in Fresno and vicinity, more of my Bitlis friends there than at Bitlis. This visit has been a real treat to me, and I am most thankful that I could take it. I am sure that you will rejoice with me over the result of the Fresno campaigns. I hope Armenians farther east will vie with them in advancing our work. In all, collected and promised, I think we must now have about \$15,000 pledged. Am hoping for some large subscriptions as I go east."

As a guide to the current and popular feeling of this country, our humorous contemporary, *Punch*, has no equal. Its cartoons have, for many decades, portrayed graphically the course of history with unerring precision; while it has put into words of striking import, passing from the humorous to the pathetic, many an incident in the world's doings, which strike home and reveal a depth of truth, and



which undoubtedly lead to the undoing of many a wrong. Here is an instance, from its issue of September 9th, bringing into weird juxtaposition the names of Turkey and Germany, and the unholy fruits of each—Armenia and Louvain. Their combination as allies is a probability which may develop into actuality at any moment :—

#### THE TOUCH OF NATURE.

(" *Turkey is our natural Ally.*"—General von Bernhardi.)

"Hoch! Die Kultur! High Heaven speed the work!"  
Thus cries the aspiring Teuton to the Turk.  
Creation echoes with the glad refrain,  
Deep calls to deep, Armenia to Louvain.

Armenia in the past has unfortunately failed to come under the purview of so sympathetic and powerful an ally as *Punch*. Her tragic history has, however, not failed to make some impression on its clever writers, and now that the German terrors in Belgium have roused to a pitch of indignation the nations of the world, *Punch* finds ready at hand the Armenian parallel to Belgium. Let us hope the nations of the world will be equally quick in wanting to remove the causes which have made life in Armenia for decades not a whit less terrible than it has been made in Belgium. In the following striking lines, *Punch*, in its issue of September 16th, strikes the true chord of comparison between the acts of the Great War Lord of the present day and those of his prototype and "friend" Abdul Hamid :—

#### SUPER-SYMPATHY.

"The crumbling towers, the shattered fanes,  
The havoc of the Belgian plains;  
Dead mothers, children, priests and nuns,  
Who fall before My conquering Huns—  
Believe Me, friends, these grievous woes  
Deprive Me of My due repose,  
And, though enforced by higher need,  
Make My Imperial bosom bleed."

As the fat spider wipes its eye  
Over each strangulated fly;  
As Abdul Hamid once was fain  
To weep for the Armenian slain;  
As Haynau felt his eyelids drip  
When women cowered beneath his whip;  
As Torquemada doubtless bled  
With sorrow for the tortured dead—  
So in his own peculiar style  
Weeps the Imperial Crocodile.

## Russia the Liberator.

The rôle that Russia will henceforth play in Eastern Europe and Western Asia will be fraught with immense possibilities for the future of these parts. We are here referring to Russia of the present day and not to the Russia of ten or fifteen years ago. Bureaucratic Russia, anterior to the Russo-Japanese war, had her faults, very great ones, and her earth hunger naturally alienated the sympathies of Great Britain; while her mediæval methods of suppression raised for her, within her own borders, a hornets' nest of nihilists and revolutionaries, whose one aim was to strike at the root-cause of their burdens, the Czardom with its coterie of Grand Dukes, who held the people under a thralldom from which there seemed no escape. Conquered provinces such as Poland and Finland felt the stress of her domination in no less degree. Working on the side of this retrograde policy was the Russian Church, which gave the Church of Armenia cause to remember the heavy hand which attempted, unsuccessfully, the nefarious task of confiscation and absorption.

\* \* \* \* \*

However, all this refers to the past, and we have in a previous issue hailed with satisfaction the dawn of a new era for the Caucasian provinces, that is, Russian Armenia, where Count Vorontzoff-Daschkoff, the Viceroy, has worked wonders, and where the Armenians are to-day a prosperous and loyal community, ready to sacrifice their all for Russia's success. The awakening of Russia is one of the marvels of recent years, due to the spread of democratic and liberal ideas, the outcome of which has been her new Constitution—and yet all this was in the past wrongly looked upon as a menace to the Czardom.

It is in this new spirit that Russia, through her Commander-in-Chief, has recently launched forth her proclamation to the Poles—a portentous act of statesmanship which will, while restoring to the Poles their national existence, redound to the glory of Russia as a liberator indeed. Poland, be it understood, which has undergone untold persecution, was partitioned long ago between Russia, Germany and Austria; and the Poles, eager for the realisation of the dreams of their fathers, are keenly alive to the prospect opened out to them in the words of the Russian proclamation :—

"The Russian Army now brings you the joyful tidings of this reconciliation. May the boundaries be annihilated which cut the Polish nation into parts! May that nation reunite into one body under the sceptre of the Russian Emperor. Under this sceptre Poland shall be reborn, free in faith, in language, in self-government."



Here is autonomy promised in solemn terms to Russian, German and Austrian Poles, reunited under the sceptre of the Czar. That this solemn promise will be fulfilled we have no doubt whatever, and the consummation will raise Russia high in the estimation of the world.

\* \* \* \* \*

Armenia, though she has not been in the full blaze of the light of Europe as Poland has been, offers a parallel case. Her persecutions have been more grievous and have been spread over a far longer period than those of Poland. She too has been partitioned between three Powers, Russia, Turkey and Persia. Her great longing has ever been a united Armenia, free in faith, in language, in self-government. As we have just said, the Russian portion is now enjoying prosperity; the Persian portion happens at the moment to be in the grip of Russia, a doubtful position, with no certainty of stable government; while the Turkish portion, the six vilayets, has been steeped in the direst anarchy and persecution. The "scrap of paper," the Berlin Treaty, has so far been flouted as much by the Great Powers as by Turkey; and Armenians in Turkey enjoy neither security of life nor of property. Here, then, is the need for a liberator as in the case of Poland; and Armenians are eagerly looking to the results of the present war to put an end to their agony of body and mind. Is Russia also going to act the liberator in this case as well? Let us see what she says in her proclamation which she has issued to her Armenian subjects.

\* \* \* \* \*

This proclamation has been addressed by the Czar Nicholas II to the Armenian population of the Caucasus. The text of the document was read by the Viceroy of the Caucasus at an assembly of Armenian notables, and runs as follows:—

*Armenians!*

*In a sublime enthusiasm, all the peoples of Great Russia, both from the east and from the west, have sprung up at my call.*

*Armenians!*

*After five centuries of a tyrannical yoke, during which so many of you have succumbed, and when so many others have also suffered the most terrible outrages, the hour of liberty has at last sounded for you.*

*The Russian people remembers, not without pride, those illustrious Armenian children of theirs, such as Lazareff, Melikoff, and others, who have fought on the side of their Slavonic brethren for the greatness of the Fatherland.*

*Your time-honoured fidelity is to me a testimony that, in these solemn days, you will be able to fulfil your entire duty under a resolute faith in the final success of our arms and of our just cause.*

*Armenians!*

*United to your brethren of the same blood under the sceptre of the Czars, you will experience at last the blessings of liberty and of justice.*

Comment on the above would be superfluous, and we leave our readers to form their own conclusions. Poland and Armenia are analogous to a degree, and Russia has had to do with both in her dark days, and now again in the era of her awakening. While we have vainly sought relief for the past half century from the Great Powers, the omens now appear to show that, by the possible withdrawal of Germany, the arch-disturber of the peace of the world, from the conclave of the Powers, Russia might appear as the harbinger of peace for distracted Armenia as she is doing for Poland. A Russia, with new ideals, could count on Armenians as the most loyal of those who would inhabit the Czar's dominions; and that this idea of settling the maps of the affected areas on national lines has been taken up seriously by the Powers fighting on the side of civilisation and peace is evident from references in the speeches of British Cabinet Ministers. Here is an apt quotation from a statement of Mr. Winston Churchill, the First Lord of the Admiralty:—

"We want this war to settle the map of Europe on national lines and according to the true wishes of the peoples who dwell in the disputed areas. After all the blood that is being shed, we want a natural and harmonious settlement which liberates races, restores the integrity of nations, subjugates no one, and permits a genuine and lasting relief from the waste and tension of armaments under which we have suffered so long. . . . Let us make an end of it now. Let us have a fair and natural adjustment of European boundaries. Let us war against the principle of one set of Europeans holding down by force and conquest against their wills another section. Let us reach a final and a simple solution, and let us fortify and confirm the settlement by a law of nations which even the most audacious will have been taught to respect."

\* \* \* \* \*

*Mutatis mutandis*, what refers to Poland, to Italy, to France, refers also to Armenia; and the fact that Russia has addressed a direct appeal to the Poles, and a slightly more guarded one (Turkey being still neutral) to Armenians, fills us with hope that Armenia will not be overlooked in the final settlement on the basis of a united and a national life under the ægis of Russia it may be, or of a joint protectorate of the Powers that will count at the conclusion of the war.

With Armenia in our minds, we cannot do better than end this article with the closing words of the Russian proclamation to the Poles:—

"May there shine, resplendent above that dawn, the sign of the Cross, symbol of the Passion and resurrection of nations!"



## The Tragedy of Turkey's Mobilisation.

"*All the Eastern Christians are not worth the bones of a single Pomeranian grenadier*"—such were the words uttered to the world by Prince Bismarck, the creator of modern Germany, and her most able spokesman; and those words constitute the true outline of the principle which has characterised, since her triumph in 1870, the attitude of Germany towards the oppressed nationalities of the Near East, viz., Armenians, Macedonians, Greeks, and others.

It would scarcely seem necessary to revive old memories of systematic German opposition to all efforts of Anglo-French-Russian diplomacy on behalf of Armenian reforms. One cannot, however, in passing, avoid referring to the fact that the doctrine of brute force, lately and so prominently brought to the fore by the teachings of General Bernhardt and his school, has guided German action in the Near East, as everywhere else, and has had a great deal to do with prolonging the oppression of the Eastern Christians. Germany, with ulterior motives, always supported Abdul Hamid, the "friend" of the Kaiser, as she has supported the "Young Turks," giving no thought to the sufferings of Armenians, the protection of whose lives and property was guaranteed by the Treaty of Berlin, to which Bismarck himself affixed his signature. But Bismarck's definite views as to the value of entire Eastern Christendom, compared with the bones of a single Pomeranian grenadier, we have quoted above; though it is permissible to hope that in 1914 the Prussian militarist school has thought fit to form a new appraisal of these self-same grenadiers.

\* \* \* \* \*

The Turks, by nature, by instinct, though lacking in determination, energy and "culture," would seem, without being conscious of it, to combine in them many of the attributes of Prussian militarism, such as we have seen displayed since the outbreak of the present war. The dastardly display of a bullying attitude, the self-consciousness of a superiority over every other creed, class or nation, the dubious morality as to wrong being right, these were traditions universally held and acted on by the great Germanic nation, and they could not fail to appeal to the slow imagination of the Turks who felt they were themselves the original possessors of these very same attributes. They have accordingly endeavoured for some decades, under careful German tuition, to imitate and to develop the methods of that system, vainly believing that the clumsiness of their own inborn attributes could be transformed into what German "culture" had made into a fine art. Enver Pasha, one of the foremost of these pinchbeck imitators, ordered a mobilisation in Turkey on the outbreak of the European War. With almost empty coffers throughout the provinces, and Constantinople itself in a worse plight, this ambitious Pasha attempted to score to his credit a military exploit. Not only were all classes of the reserves called out, but Armenians as well, between the ages of 27 and 45, who

had never previously served in the Army,—and this on the ground that the conscription of Christians for the Turkish army had been legislated for in 1909. Thousands of these Armenians, comprising all classes, such as peasants, artisans, traders, teachers, priests and others, were given three days' notice to join the colours, as well as to provide their own uniforms and provision for five days, as the military stores were without clothing and supply.

\* \* \* \* \*

The following is from a private letter from Erzeroum:—

"The local authorities have commandeered all beasts for transport purposes (horses, mules, oxen and buffaloes) throughout the province, as well as all carts and waggons without exception. No compensation whatever is given, but merely a form of receipt, which we know from past experience to have no value at all. In nearly all cases not a single team of oxen is left to the peasants for their field work. The crop this year is good to an unprecedented degree, but unfortunately there are neither hands nor means to gather them in before they are ruined.

"In Erzeroum and other provincial towns, the Government and private buildings are crowded with military of all descriptions. There one sees boys of 18 and men of 65 forced into the barracks; and it is obvious from their emaciated looks that they are suffering either from bad food or the want of food. The humour of it is that many among this crowd are blind, lame or otherwise deficient. Still more miserable is the outlook if we were to examine those inside the barracks. For want of a supply of boots, many are bare-footed, and rags take the place of uniform; there is neither bedding nor sufficient food. The military authorities demand that the men should provide themselves with provisions for five days and their clothing. You must complete the picture for yourself by imagining that Armenians, and Moslems as well, have left their crops unattended, their homes and helpless dependents uncared for and verging on starvation, with inevitable famine during the coming winter staring them in their faces. Those who cannot provide for themselves are insulted by the officers, and public beating of men is not uncommon. The distinctive badge of most soldiers is merely a red ribbon tied round their left arm."

\* \* \* \* \*

Another letter from Bayazid, dated August 10th, after describing the frightful conditions of mobilisation practically similar to what has been said above, adds:—

"The military authorities have commandeered, without payment, all commodities from shops and retail stores—cereals, flour, rice, butter, sugar, petroleum, etc. A good many traders have managed to hide their stock; prices are rising terribly in consequence of the action of the Government. . . . .



"The irregular Hamidieh cavalry, which has hitherto earned a notoriety for truculence towards the helpless population, have been mobilised; and it is understood that they are about to be billeted on the country. At Karakilissé, a town on the Russian frontier, bread is eight times its normal price—an *oke* (about 3 lbs.) of bread being sold for 8 piastres (about 1s. 4d.)."

Another correspondent from Mush furnishes the further information that great excitement prevails throughout the rank and file of the Moslem population. They resent mobilisation under such ridiculous conditions, and while their crops are being ruined in the fields.

It has already been chronicled in the English press, during the first week of this month, that a collision took place between Armenian deserters, who had fled to the mountains, and the Turkish forces which had pursued them. Two other encounters of a similar character are also reported to have taken place in the neighbourhood of Van. In addition to the causes for resentment which have been enumerated above, the Armenians do not make a secret of the feeling that they will not take up arms to fight on the side of Germany, which has always been a prop to Turkey in her misrule, and against England and Russia, which have adopted a sympathetic attitude towards Armenians. It would seem as if the final touch was given to this tragi-comical mobilisation of the Ottoman army by the instructions of Enver Pasha that these "mobilised" troops should be massed on the Caucasian frontiers.

\* \* \* \* \*

In the face of the existing and practically world-wide organisation of war, any neutral State, whose existence is maintained on sufferance, that plays with the swaying waves of fortune, and shows a leaning to one side or the other by overt acts, is laying itself open to a reckoning which may prove to be extremely distasteful. In Turkey's case, her distinctly Germanophile proceedings mark the madness that has possessed her towards national suicide. One might be justified in asking who are the leaders of the Turkish Government at this critical juncture? What is the position of Enver Pasha, or Talaat Bey? Do they enjoy the confidence of any large section of the population, whether Christian or Moslem?

In view of the unmistakeable evidence that great resentment against the war prevails throughout the country, and that thousands are deserting, the answer seems to be conclusive. Turkey has been continuously at war since September, 1911; first against Italy, then against the Balkan Alliance; and, finally, she has carried on a prolonged bluff, threatening at any moment to burst into conflagration, against Greece in connection with the problem of the *Ægean Islands*. All trade and commerce have been slack, and almost non-existent during this eventful period. Prices of all commodities are steadily advancing. Nobody in Turkey wants war, except Enver Pasha and his *entourage*, who act directly under the bidding of Germany. This clique may

still believe in the sincere and disinterested friendship of Germany, and stake on this faith the very existence of the Empire. That is a problem of their own making, and fate seems to decree that the solution of it must remain in their hands. But one point would appear to be psychologically evident, that at least the Christians of Turkey will not readily take up arms on the side of Germany, whose statesmen seem still to maintain in their hearts, and prove by their actions, that Eastern Christians are only fit to be appraised at the valuation assigned to them by Bismarck, as quoted at the head of this article.

ÆQUITAS.

## "From London to Armenia,"

By ARAM RAFFI.

(Continued from p. 60, Vol. II.)

### IX.

#### VAN: THE GARDEN CITY OF ARMENIA.

*First Sight of Van—Description of Van—The People and their Occupation—The Felling of the Trees—Moses Khorenatzi on the foundation of Van.*

With the first rays of the morning sun, we are descending Mount Varak and proceeding towards Van. It is a most enjoyable journey. For several days we have been almost entirely shut in by hills; now the space between the hills widens like an opening bud and a plain spreads before our eyes; but the country is not flat, for mountains are still visible to give character to the landscape.

In the distance glimmers the silvery lake. Besides, the town itself stands there a lofty rock, like a sentinel. What one really sees from afar are trees and gardens. You are conscious of having reached Nature. The houses and other buildings are hidden among tall trees. You think it is a forest you are approaching, yet it is a peculiar kind of forest; you have the advantage of looking at it from a height; when you proceed from one valley to the other you see the hand of man in this supposed wood. The roads are clearly indicated and there is always the lake, which is the most prominent feature of the landscape. Sometimes it seems as if the lake were nearer than the forest, but this is illusion; it is the clearness of the air that makes the water seem nearer. As a matter of fact, the town is an hour's journey from the lake. No; this is no mysterious forest, inspiring weird terrors; this is a smiling landscape. You see, by the symmetry of the trees, and the artificial character of the roads that this is the habitation of man. Furthermore, one thinks that there must be always sunshine here,



playing on the waters of the lake and illuminating the surroundings by its reflections. I could scarcely believe one of the teachers in Varak when he said : " In ten days' time the whole place will be covered with snow." One always imagines, too, that the people of this spot must always have been merry and never had acquaintance with sorrow. How is it possible that this serene sky, this limpid water, this fresh clear air, these charming gardens, these fine trees, these lovely valleys, could have inspired anyone with murderous impulses towards his fellow-creatures ? Yet facts show that the fairness of nature has no corrective force ; and so the most beautiful city of Armenia is the most ill-fated.

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Van is the oldest town in Armenia. This city was rebuilt and beautified by Semiramis, Queen of the Assyrians. It was the capital of the Kings of the Artzruni family. It fell successively into the hands of Greeks, Persians and Tartars, and for the last five hundred and fifty years it has been under Ottoman rule. It is the seat of the Turkish Vali, and the Armenian bishop. It contains 5,450 houses and 36,000 inhabitants, of whom 24,000 are Armenians and 12,000 are Mahomedans. Its situation is very picturesque ; and it might be called the Garden City of Armenia. Every house has its garden, and all the gardens have free communication with one another. This is a precaution against danger. During any attack or massacre it is possible to go from one part of the town to another through the gardens without passing through the streets.

Van is an important centre in Armenia. It has many Armenian schools both for boys and girls, several libraries, meeting halls, clubs, theatres, and other institutions. English, French, American and German missions are established there, and it is the residence of foreign consuls.

The industry and commerce of Van are almost exclusively in the hands of Armenians. Many handicrafts are extensively carried on there. The place is especially noted for its gold, silver and brass work, which has a widespread reputation. In Constantinople the best known goldsmiths come from Van. The superiority of its carpenters and engravers is also generally acknowledged. Builders, potters, dyers, tailors, shoemakers, and producers of woollen goods abound. The name of Van is also associated with a certain make of beautiful shawls.

In passing from one end of the bazaar to the other, one notices that the names over the shops and stalls are almost exclusively Armenian. In this respect the bazaar of Van differs from other bazaars of the East, where the Mahomedan element is more conspicuous. Tea houses are sometimes in the hands of Turks ; there are also Turkish fruiterers, butchers and bakers. Now and then one meets with a Turkish shoemaker or tailor, but, as a rule, Turkish shops are so few as to be almost unnoticeable. There are several large warehouses where all sorts of goods can be procured, both those of native production and those imported from Europe. These houses carry on

extensive business with Constantinople, the Caucasus and the chief European towns. They generally import from abroad—among other things—machinery and agricultural implements. Persian goods are also extensively imported. The neighbouring villages and other towns of the vilayet pour all their products into Van, which is one of the most important markets in Asia Minor. Besides trade, the chief occupations of the inhabitants of Van are silk weaving and the rearing of silk-worms ; other employments are farming, gardening, and bee-keeping.

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Van is divided into two parts : (1) the Centre, (2) *Aikestan* or the Garden-City. The Centre is on the Eastern side of the Garden City ; on the northern side is the citadel of Van and on the southern side are the government offices, the palace of the Armenian bishop and shops. In the Centre are churches, mosques, dwelling-houses, and the bazaar. In this part there is a large park, called *Khor-khor*, containing an abundance of fruit trees and flowers. From the foot of the citadel a copious stream of water runs into this park and, after filling two stone reservoirs, irrigates the whole space enclosed.

The citadel is divided into two parts : the exterior and the interior. In the former are armouries, and store house, an ancient church in which military antiquities are now kept, and a minaret. The citadel extends from east to west, its length being two miles, its breadth one mile. East and south of the citadel are upwards of ten caverns. These are supposed to date from the very foundation of Van and are the product of inconceivable labour. It is thought that the excavation must have been effected by a hammer expressly invented for the purpose. In various parts of the citadel cuneiform inscriptions may be seen. Those on the brow of the southern height are in good preservation.

In the Centre there are seven Armenian churches and four mosques. The Centre had formerly three large gates, of which nothing now remains but the foundations.

The Garden-City—as its name indicates—consists of houses surrounded by gardens. The houses in this part are superior to those in the other parts.

The streets are wider, are adorned by rows of trees and have brooks running through them. The Garden City is about half an hour's walk from the Centre ; it lies on a plain, but in its vicinity there are low hills here and there, separated by little valleys into which streams of water flow.

The Garden City is divided into two parts, (1) the Garden City proper, (2) *Klor-Dar* and the Semiramis District. The former consists of four large divisions, the central one being the *Khach-Poghan* Square. The square is connected with the Centre by the *Khach-Poghan* Street. This road is very wide and very pretty, being planted on both sides throughout its length with poplars, willows and birches, which totally overshadow it, producing a weirdly mysterious effect. On both sides



are also running brooks, flowing close by rows of shops. The fruit shops display their goods outside as well as inside. The arrangements of restaurants is curious. Most of the guests are accommodated indoors, but the kitchen is in the street, so that you see the cook, select your dishes, and give your orders before you step inside. There are many carriages to be had for travelling to the city. These are of a superior quality and for the most part driven by Armenians.

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The Khach-Poghan Street is a sight never to be forgotten. The inhabitants seem to be very proud of it and are constantly beautifying it still further. This was the case when we were there, but the authorities, who have no appreciation of beauty, are now mutilating the lovely spot. The fact is, the Government is about to build a town-hall. The first site chosen for this edifice was the Armenian Cemetery, but this proposal aroused great opposition from the Armenians, and the idea was abandoned. But now the Government is using these beautiful trees as material for the new hall, arguing that the streets belong to the town. For each house trees have been planted by its owner beside the running brooks. The Government have announced their determination to cut down, for building purposes, one in every ten of the trees belonging to the Armenian houses, but as a matter of fact, they fell one in five, whereas, of those belonging to Turkish houses, they take one in twenty. The Armenians of the municipality have protested, but without avail. Many of these Armenians could not find it in their hearts to part with these trees, so they have offered to pay a large sum in order to keep them. Some have paid as much as £10. And so the Government has both money and material for the building of the town-hall.

The English Consulate is within a stone's throw of the Khach-Poghan Square. It is a large building with many good reception rooms and guest chambers. In Van there are some hotels, but none of a superior order. When one is travelling in these parts one has to be the guest of one of the local people, although it is possible to hire rooms in Van, but, when Englishmen travel in Turkey, they generally receive hospitality at the British Consulate. For this a previous recommendation is necessary. My fellow-travellers were the guests of the British Consul in Tabriz, but in Van they preferred to have lodgings of their own, so we stayed next door to the Consulate at the house of a widow who had had many misfortunes, and whom my fellow travellers have immortalised by a description in their book likening her to a figure of Rembrandt. \*

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Van is one of the oldest towns in the world—a monument of antiquity on which we find traces of the culture of all the ages. Conquerors have come and gone. It has fallen under the dominion of

\* See "Travel and Politics in Armenia," by Noel Buxton. M.P., and the Rev. Harold Buxton (Smith, Elder), p. 119.

many masters. For a long time it was the seat of the Armenian Vannic and Artzruni Kings. Through all its fortunes Armenians have predominated. Van is one of the few old cities of the world which still preserve their civic life. Unfortunately its antiquity, as such, has not been duly appreciated, and so necessity compels us to go back through the centuries in order to establish the past greatness and importance of Van. Let us look at Van first of all, through the eyes of Armenian chroniclers.

Here is an old record of its foundation, preserved by Movses Khorenatzi, an Armenian historian of the 5th century. However legendary this account may be, it shows the antiquity of the city.

"One summer day Semiramis was beguiling the time by a country ramble amid the valleys and meadows on the southern side of Mount Ararat. Seeing the beauty of the country, feeling the freshness of the air, remarking the clearness of the water in the springs, listening to the murmur of the streams as they glided on, she said to herself: 'We must build a city and a palace to dwell in, in this genial air, amid these limpid streams, these lovely scenes, so that we may while away the summer in calm enjoyment here in Armenia; in Nineveh we will pass the other seasons when there is abundant shade.' As she wandered on further, she approached the salt lake, on whose shore she saw a long line of hill-side stretching towards the north; at the same time she discovered a cavern, while to the south she espied a field-like dale extending in the direction of the lake. Having observed all this, Semiramis collected twenty thousand unskilled labourers—Assyrian and foreign—and, in addition, 6,000 artificers proficient in various arts above all the other craftsmen in the empire, and ordered them to build the city of her desire. First of all, she directed them to make dams on the rivers with rocks and large stones, joined together with lime and sand. The work was so strongly cemented that it was impossible to extract from the masonry even a small stone to discharge from a sling. The surface was as smooth as if boiled fat had been poured over it. These dams, which formerly extended from the river to the site of the city, still remain. The cavities, produced by decay, are now used as a refuge by highwaymen and outlaws.

"The multitude of workmen she divided into several gangs, placing over each gang a skilful artificer as overseer. So, within a few years, the city was finished, with its walls of wondrous strength and its bronze gates of marvellous design. Moreover she built in the town palaces of stone, decorated in divers colours, and rising in two, or even three, storeys. Each district was distinguished by a different colour. The streets were wide and well-lighted, with part of the river running through them, thus furnishing a water supply for the inhabitants and irrigating the neighbouring fields, gardens and orchards. On the eastern, northern and southern sides of the town she erected many edifices surrounded by trees producing fruit and affording shade. She also established baths. The place attracted many to dwell in it."



Movses Khorenatzi, speaking of the citadel, continues :  
 "This was built at the eastern extremity of the town, and it is such a wonderful creation that it is impossible for a man to write about it or describe it. First of all she surrounded the summit of the hill with ramparts, within which she built royal castles containing long secret passages. To go through these passages is awe-inspiring. The exact nature of these buildings is unknown to us and therefore we cannot describe them, but this we can say, that of all royal buildings they are the most magnificent. The eastern side of the rock is so hard that it is impossible for even iron to produce any impression on it. It is a mystery how, with such material, it was possible to build palaces, halls and a treasury, or to hollow out caves and trenches. On the stone, just as if it were wax, there are engraved letters the mere appearance of which charms the spectator."

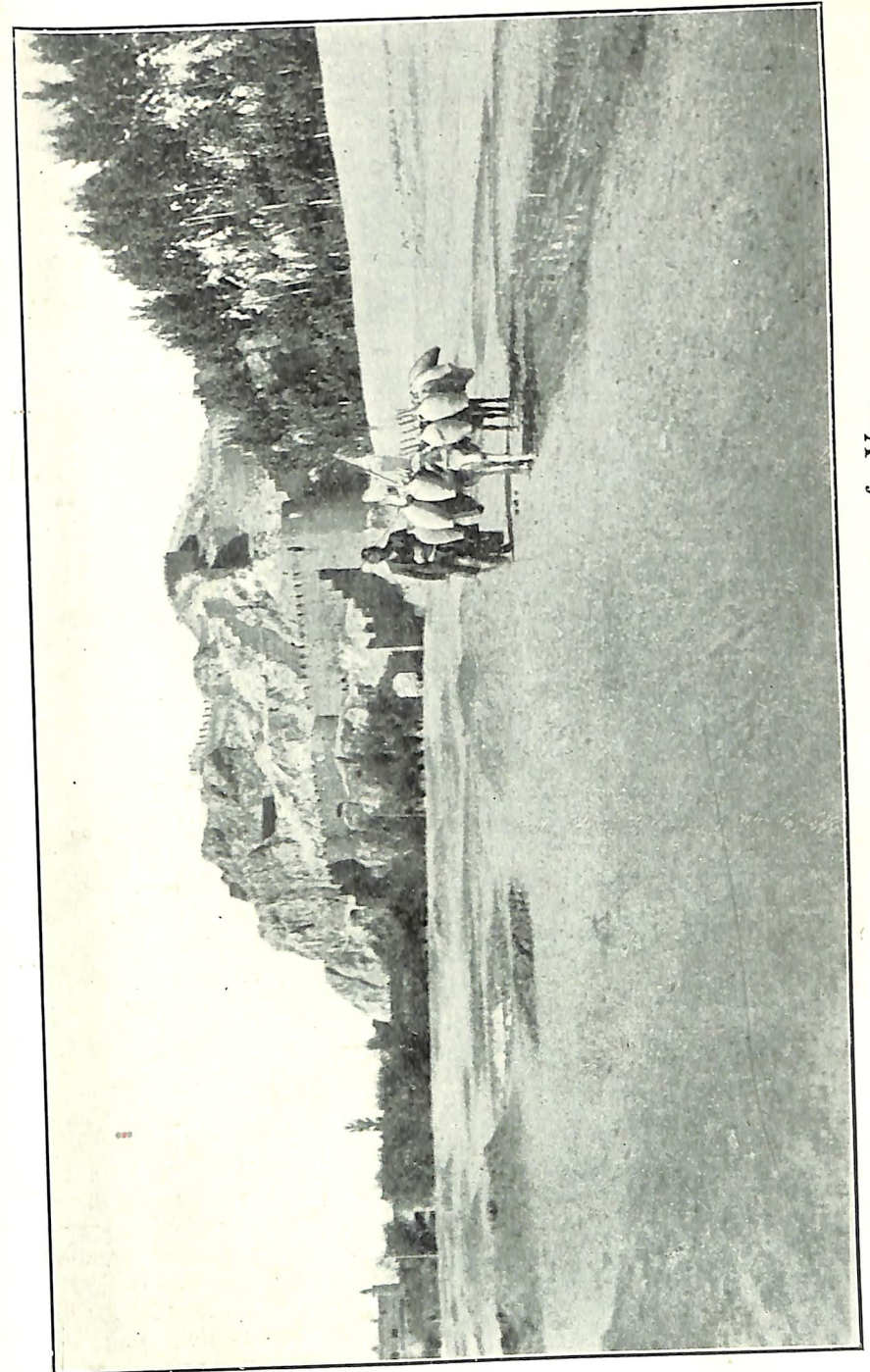
Movses Khorenatzi refers to Van in several passages in his history. Sometimes he calls the town "Van," sometimes the "City of Semiramis," sometimes "Van-Tosp." In one place he mentions that Vagharshak, king of Armenia, wished to rebuild the City of Semiramis. Elsewhere, he records among other things, that Tigranes, after a victory, ordered that the Hebrew prisoners should be settled in Van.

(To be continued.)

## The Porte and Armenian Rights.

On the 23rd July last, the eve of the sixth anniversary of the proclamation of Constitutional Government in Turkey, the Armenian National Council at Constantinople was assembled to discuss matters of grave import affecting the welfare of Armenians. The Council has been engaged for years to induce the Turkish Government to recognise the rights of Armenians, assigned to them by solemn agreement, but the State departments, in spite of all efforts and arguments supported by incontrovertible evidence, refuse to legalise what the Armenians look upon as their Magna Charta. Under such circumstances the Mixed Council of the National Assembly decided to advise the Patriarch to make a final appeal to the Porte upon the validity of thirteen important questions which the Turkish Government held in dispute; and in the event of the Porte persisting in looking unfavourably on the demands, to resign and to sever his connection with a Government which refuses to respect right and justice when they affect its Christian subjects, and which it has solemnly affirmed would be allowed to such subjects.

For years past the Patriarchate has submitted hundreds of *Takrirs* (written statements of claims) to the Porte on multifarious matters affecting the rights of ownership and the legal status of the Armenian community in Turkey. In matters of secondary importance, the



The Ancient Battlements of Van.



Porte has been ready to consider and to solve the questions more or less satisfactorily ; where, however, the questions have been of vital interest to the nation, these have been categorically overlooked, notwithstanding solemn promises and assurances given by the Porte as to their settlement.

We give below a list of these claims already presented to the Porte, and which require prompt satisfaction.

#### I. *Transfer of national property to juridical persons.*

Up to about three years ago, the person with juridical or moral rights was not recognised by Turkish law. All real or personal property belonging to national institutions, such as monasteries, schools, hospitals, etc., had to be registered in the name of a trustee-holder. In the event of the intestate death of such holder, serious difficulty was raised by the *Evkaf* ; and in any case the practice gave rise to abuses and corruption. Three years ago the Turkish Chamber passed a law to legalise the status of persons with moral rights, and a time-limit was granted to all communities to transfer the title-deeds of public property to their legitimate institutions, etc. The Patriarchate took steps to conform to the new practice, but during the process of transfer the Turkish departments raised every species of opposition, not, be it understood, in consequence of any difficulty arising out of the legal aspect of affairs, but because, it would seem, the State had an eye to the confiscation of certain valuable farms and properties which belonged to the Armenian community.

The present demand of the Patriarchate is for the immediate settlement of all such transfers.

#### II. *Transfer of national real estate.*

The new law provides that no real estate outside towns and villages can be transferred to juridical persons. And as all lands, farms, forests, etc., belonging to Armenian monasteries, provincial educational institutions, etc., lie outside towns and villages, they are accordingly in danger of being confiscated by the *Evkaf* when the time-limit expires.

The Patriarchate's demand in this instance is for the necessary amendment of the clause in the law dealing with such transfers.

#### III. *State charges on transfer of property.*

The law enjoins 10 per cent. as a State charge on the transfer of property. This is considered an exorbitant and tyrannical levy ; and the Patriarchate demands a reduction to more reasonable limits.

IV. The Armenian Hospital of Yedikulé, at Constantinople, owns a farm near the town. The Ministry of the *Evkaf* (Pious Foundations), in spite of legal title-deeds held by the Hospital, and contrary to promises given, has undertaken to sell part of it.

V. The Armenian Monastery of Jerusalem owns a large farm at Yalova, near Constantinople, which was bequeathed to it many years ago by an Armenian. The Minister of the Interior has acknowledged that the farm is the lawful property of the Monastery, but Moslem immigrants are permitted to occupy it, and on the protest of the National Council, they are asked to appeal to the law courts.



VI. A large caravanserai, called Posthané, at Constantinople, belonging to several Armenian high-schools, is being occupied by the Ministry of the *Evkaf*.

VII. The farm of Aghveran at Erzeroum, which is the property of the Armenian Sanassarian College at Erzeroum, has been seized by the Government, who proposed a price-value for it. The trustees of the College, however, need it, and are not willing to sell.

VIII. All lands of the village of Salakhané, in Van, belong to the old monastery of Varak. Under the old régime a Kurd named Hassan Agha seized them, but under the new régime the title of the monastery to the village was restored. Quite recently Hassan Agha has again appeared on the scene to occupy the lands, and the Governor proposes a price to the trustees of Varak. The nation attaches much importance to the occupation, and is resolved to hold the village at any cost.

#### IX. *Recognition of National Societies.*

In accordance with the Armenian National Constitution, recognised by Turkey in 1863, any national society, registered at the Patriarchate, was considered to be lawfully constituted. The Porte now desires to have control over these, and refuses to recognise several Armenian educational and benevolent institutions which have been registered at the Patriarchate.

The remaining demands put forward by the National Council are of similar character, though they effect questions of less importance; but they are all aimed against the high-handed attitude of the Porte towards its Armenian subjects. If we consider the larger issues detailed above, it is not difficult to diagnose the objects of the Turks. In their somewhat hasty efforts to set up a modern centralised State on the French or German model, they seem to neglect the urgency of adopting basic principles, which are of far more consequence in the organisation of a modern State. By their action they are not only attempting to rob the Christian communities of their age-long privileges of self-government in certain branches of distinct national life, but they display at the same time their inherent incapacity to comprehend what civilised nations prize most—the elementary rights of subjects to protection by the State over life and property. In fact, not only does the State stand by and look on while Armenians are despoiled of their property, but the State itself is the chief culprit in carrying through the burglarious campaign by all the subtle means in its power.

It is an amazing state of affairs we are at the moment witnessing in the Turkish Empire. The Reforms which were to herald the dawn of a brighter era, and to be the means of settling the above anomalous conditions affecting rights and property, have practically gone by the board. Left by the Powers, who are otherwise engaged, to their own devices and to the mercy of the Turks, will the Armenians submit much longer to such flagrant and inhuman persecution? We are inclined to think that more will be heard of their efforts to maintain their national rights. The Patriarch, who presented the *takrir* in person to the Grand Vizier, communicated also the decision of the

National Assembly that he would be compelled to resign unless the demands were satisfactorily taken into consideration. Since its submission on July 27th the European War has broken out, and the Turkish reply has been characteristic—that in consequence of the existing state of affairs, the memorandum will be considered later. And there the matter stands for the present.

## The Choice of the Turks.

We have spoken pretty plainly as to the attitude of the Turks in the present conflict of nations. That our views are not singular, but have the support of all who are endowed with common sense, will be evident from the weighty leading article we quote below from "The Times" of August 29th:—

"Let the Turks be under no illusion. They stand at the parting of the ways. If they elect for war at the bidding of Germany, they will be staking their existence as a State. The Powers of the Triple Entente have no quarrel with them. England has always been anxious to see them advancing in security and peace on the path of reform. All she and her Allies now ask is that Turkey should preserve her neutrality in the European war and refrain from attacks upon her Balkan neighbours. For compliance with this straightforward and easy demand they offer her a great price. They are prepared to guarantee the integrity and independence of her dominions, to give her liberal financial support, and, doubtless, to liberate her from the oppressive obligations which Germany has forced upon her by a long series of one-sided contracts. All those advantages, together with the good will of England, France, and Russia, she may win by simply sitting still and fulfilling the promises she has solemnly made. But if she is rash enough to spurn them, to disregard the wishes of England and her Allies, and to plunge into a policy of adventure, her ruin will be on her own head. The naval victory we report to-day, and the spectacle of the fugitive Goeben should remind her to look to the sea as well as to the land. The three Powers which can hurt her most, as they can help her most, will not spare her if she compels them to treat her as an enemy. It is for her to bear in mind before she commits herself what prospect she would have of resisting them in Asia Minor, in Arabia, and in Europe. In all these regions she lies open to their attacks; in none of them can she hope for effective aid from Germany or from her hereditary foes in Austria-Hungary. If she deliberately provokes the Entente Powers they will take up the challenge, and their victory will mean the wiping out of the Ottoman Empire from the States of the world. Germany is tempting her to defy them, but Turkish statesmanship should have learnt by this the value of the advice that comes to her from Berlin. The whole intercourse of Turkey with that city has been one monotonous record of German faithlessness and deceit, and of Turkish credulity and loss. From the days when FREDERICK the



GREAT, in plotting the partition of Poland, induced Austria to betray and abandon her Turkish ally, and facilitated the Russian occupation of the Black Sea fortresses, until the days of ABDUL HAMID and the Baghdad Railway concession, what good has ever come to Turkey from the Germans? All the loss has been hers, all the profit has been theirs. They have been the puppets, first of Prussia's European policy and now of Germany's world policy. Now Berlin is egging them on to a course from which it is hardly conceivable that they can gain anything, and on which they would venture at the risk of their existence.

"The choice is in their hands. Let them deliberate well before they make it against us, for it will be fateful and it will be irrevocable. The counsel which the Germans give them is excellent—for Germany. A diversion in the Caucasus, a diversion in Egypt, and a possible Holy War throughout North Africa would be very useful to her military operations, however heavy and however prompt the punishment these adventures might bring upon her Turkish friends. But what chance is there that any one of these schemes would bring profit to Turkey? Ten years ago an invasion of Russian Armenia would at least have had the sympathies of the Armenians. Now those sympathies on both sides of the border would be heartily with the armies of the TSAR. We are quite alive to the Turco-German intrigues in Egypt. We know all about the Turkish Staff officers who have gone there, who has sent them, who has instigated the senders, and what is their work. We know that the Germans have been inciting the Turks to attempt an invasion from Syria—a dangerous business, as NAPOLEON taught them—when the work of these emissaries is deemed ripe, and we have heard on good authority that the Turks have been concentrating troops in that province. The measures which we have already taken in Cairo should teach all concerned that our eyes are open, and that, if need be, our action will be drastic. The Hedjaz Railway is not difficult of access, and the Arabs of the Yemen would welcome encouragement in the revolt against Turkish rule which has already begun. They do not forget, nor does the rest of the Mahomedan world forget, the friendliness we have shown to Islam, even if the "enlightened" leaders of the Committee of Union and Progress ignore it, and they remember the proof of that friendliness we lately gave by protecting AZIZ ALI, the Arab, from his Constantinople enemies. The message from the Bengal Moslems to the GRAND VIZIER, in which they informed him that they regard their loyalty to the CROWN as "their first paramount duty" and that they would deplore any estrangement between England and Turkey, should remind the Committee how deeply that friendliness is appreciated where it concerns us most. The lure by which ENVER BEY and his associates are attracted is not, however, in the regions to which Germany would direct their efforts. They are hankering after Salonika, and it seems probable that our acquisition for our own defence of the two Dreadnoughts with which they hoped to defeat the Greek Fleet has done more to irritate them against us than all incitements from Berlin. The

irritation is unreasoning and absurd, and so is the Turkish mobilisation of some 500,000 men whom they cannot manœuvre or feed. Both, however, are dangerous—dangerous not to the Entente Powers, who are quite able to chastise any attempts Turkey may make, or stir up, against them, but dangerous to Turkey herself. The simplest common sense, the most elementary knowledge of the real bearings of the world struggle ought to impose upon her absolute neutrality and fulfilment of her engagements. Unhappily for her, we cannot rest assured that knowledge or common sense will prevail with ENVER and the Committee to save their country from disaster that will be irreparable and final."

## Moslems and the European War.

There have been many miscalculations in the plans of Germany for establishing her hegemony over Europe, but none has miscarried more disastrously than the attempt to incite the Mohammedan populations of the world against the Powers of the Triple Entente. Turkey, as we have shown elsewhere, has been, under the guidance of Enver Pasha, a willing tool in Germany's hands; but all their elaborately planned efforts have not succeeded in getting the Sultan to be recognised as the religious head of Moslems all the world over.

It was no doubt a brilliant conception to plan a Caucasian rising, to mass troops in Syria for a descent on Egypt, to preach a Holy War in Northern Africa, and to sap the loyalty of Indian Moslems in the hopes of raising a mutiny in India against the British. But the brains that evolved these diversified activities for the world's Moslem populations assumed that Russia, Great Britain and France had allowed themselves to be drugged into a lethargic state. Besides, they omitted in the first instance, to consult the Moslems; and this slight omission has caused their cherished hopes to founder ignominiously.

Great Britain contains within its dominions by far the largest number of Mohammedans among the Empires; and the rebuff which the Turco-Germanic combination has received in its attempts to tamper with their loyalty is best shown by the following resolutions passed by the leading Moslem Leagues.

The Bengal Moslems sent the following telegram from Calcutta to the Grand Vizier at Constantinople:—

"Representative Bengal Moslems offer to his Imperial Majesty their respectful congratulations on the occasion of the feast of Bairam, and express gratification at Turkey's neutrality and the British assurance of Turkey's integrity. The Indian Moslems, who consider loyalty to the British Crown their first paramount duty, would greatly deplore any estrangement between England and Turkey."

The British Muslims Association has passed a resolution expressing indignation at the threats of the German Press to incite the Islamic population of the British Empire to revolt. It points out that in the



past, through belief in Germany's false assurances, Turkey has lost Tripoli and Bosnia and Herzegovina, and declares the Musulmans of the world "now know Germany to be like *Shaitan* (the Devil), and in the words of our Holy Al-Koran, 'the evil whisperer who whispereth evil suggestions into the breasts of men.'" The resolution thus proceeds:—

"Words cannot be found to express the anger we feel at Germany daring to proclaim that British Islamic subjects would prove false to their religion and cowardly enough to attempt to take a mean and contemptible advantage of the country to whom they owe allegiance, and which has accorded them civil and religious liberty and protection. We desire to affirm the unflinching loyalty of British Musulmans to His Imperial Majesty King George the Fifth and to assure him that all his subjects of the Islamic faith are fully prepared and burning with a desire to shed their blood on behalf of England side by side with the sons of Islam, natives of Algeria, who are already fighting for France. We as Muslims recognise the seriousness of Germany having deliberately broken treaties signed by her in concert with other large Powers, and feel that such acts on the part of Germany are a distinct challenge to the civilised nations of the world, which not only justifies but impels all Muslims to offer their services to the Allies in punishing Germany for such conduct and once more re-establishing the sanctity of treaties. We therefore humbly pray that his Imperial Majesty's Britannic Government will accept us and our brother Muslims to perform active service in the British Army, and thus share the sacrifices which the British people are so nobly making in the cause of civilisation generally."

Finally, we come to the London All-India Moslem League, whose Committee has adopted the following resolutions:—

"1. That the Committee of the London All-India Moslem League desire to convey, through the favour of the Right Honourable the Secretary of State for India, to his Majesty's Indian troops their good wishes for success in the opportunity accorded to them to share with their British comrades-in-arms in the defence of the Empire on the battlefields of Europe.

"2. That the Committee further desire to place on record their conviction that the Moslem States will, in the Titanic struggle in which the nations of Europe have become involved, to do all in their power to avoid being drawn into the vortex; and that the Turkish Government will unswervingly maintain the neutrality which it has hitherto faithfully observed, and not allow the Ottoman people to be goaded by malign attempts into any deviation from strict fidelity to its pledges."

And when we witness the leading Indian Mohammedan, His Highness the Agha Khan, offering his personal services to fight England's enemies, and to raise, if necessary, not 70,000 but seven millions of Indian troops, poor Enver Pasha and his band of German friends must look small indeed!

## Literary Section.

The following verses are from the pen of the author who has already on several occasions embellished our pages with original poetry of deep feeling, such as to touch the hearts of our readers as coming from one who could, with his power of expression, identify himself with the sufferings of Armenians. They were written at the thought of Armenia's plight, and in hope of her ultimately gaining her freedom from the shackles that have bound her for centuries.

Though written before the outbreak of the present European War, these verses apply with redoubled force at the present moment, not only to Armenia alone, but to that vast brotherhood of nations that is now striving with might and main to gain freedom, the birth-right of mankind, from the entangling meshes of a military despotism which was in a fair way to throttle all that was best and highest in humanity. May the civilising Powers, that are thus battling for their own freedom, take thought, when their hour of deliverance has come, for little Armenia, a country which, having no allies to aid her, has drunk deep to the dregs her cup of misfortune, and been crushed under a despotism which is, if anything, worse than what civilised Europe has witnessed during the last month!

### FREEDOM.

*Lines written at the thought of Armenia's plight.*

Monarchs may fall and dynasties decay,  
Or in some mighty holocaust be hurled  
To dire destruction, or in one swift day  
The chains of Empire loose and melt away,  
Never to bind again, and the slow world,  
Unchanging, in its customary course be swirled.

Their peasants soon rebuild their shattered homes  
And bow to other lords, and worshippers  
Still sacrifice beneath their wonted domes;  
And only scholars, poring over tomes,  
Say if the world were better so, or worse;  
Or bards recount the fights in fiery verse.



How small a thing, and of what slight import,  
 If *this* or *that* man sit on such a throne;  
 Which of those jarring factions may resort  
 As favoured vassals to some worthless Court;  
 Which of two petty potentates shall own  
 The harvest that the toiling serfs have sown!

But when the galling curb of brute control  
 Chafes in a nation's mouth, and at the rein  
 Are strangers' hands, and when the tender foal  
 Is ridden to death or killed for sport, the soul  
 Of all the driven will rouse and rise amain  
 And snap the bit, or, biting it, be slain.

And all the Earth is purged by the swift shock  
 When peoples throw down tyrants, and the more  
 If the dethroned be of some outland stock;  
 For freemen in their pride of freedom mock  
 At slaves and fettered races; and the core  
 Of Earth stirs when the weight its children bore

Of murderous, useless, all-devouring kings,  
 With ministers that aid them in their crime,  
 And all the horde of thieving underlings,—  
 Torturers and extortioners,—that springs  
 From tyranny, is cast into the slime  
 To stink in hated shame for dateless time.

There is a sick contagion in the air,  
 There is a stain of poison in the sea,  
 There is a taint of evil everywhere,  
 And all men in the degradation share,  
 If one that once was brave and strong and free  
 Writhe in the grip of alien empery.

And when the rank and tangled weeds, that choke  
 The wholesome growth of fruit and flower and grain,  
 Fall in foul swathes before the sweeping stroke  
 Of sturdy eager scythesmen, new awoke  
 From hideous dreams of hopeless, helpless pain,  
 Born of a stupor, to whose depths again

They will not sink: then with a wild convulsion  
 The foetid vapours tremble and disperse  
 At the clean breath of Liberty's compulsion;  
 And, stirred to life by new-inspired revulsion,  
 The other slaves that throng the Universe  
 Will rouse to rid them of each riling curse.

For other powers, unsceptred dominations,  
 Shackle our feet with chains we do not see,—  
 Or call them anklets,—clogging decorations  
 That hold the weaker wearers to their stations,  
 Or weigh them lower: what kings may spare will be  
 The prey of priests and rich men, partnerly.

Yet rich and poor will combat side by side,  
 Layman and priest be joined in one endeavour,  
 A nation move as one with stayless stride,—  
 Faction, nor birth, nor interest divide,—  
 To burst from hated servitude, and sever  
 Its shameful chains. And such a strife has never

Been fruitless long; for mists and winds and waves  
 Are allies all to those that take their stand  
 In Freedom's cause, and rather than be slaves  
 Would sink unvanquished into freemen's graves:  
 Tireless the arm and lightning-nerved the hand  
 That smites to free a stricken fatherland.

G. M. GREEN.



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